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*Sophocles quid debeat Herodoto in rebus ad fabulas exornandas adhibitis.*

(Commentationes Philologiae Ienenses, X, fasciculus alter.) By IOANNES RASCH. Leipzig: Teubner, 1913. Pp. 126.

Naturally little new material is here presented. Jebb, for example, gives references to Herodotus in nineteen of about twenty-five passages from the seven plays of Sophocles that are here discussed, and all but one or two of the rest have been suggested by others. The writer, however, believes that the influence of Herodotus upon Sophocles can be proved more conclusively by a critical examination of the parallels, and by tracing the history of the ideas and words supposed to have been borrowed, or the myths that had been altered by Sophocles.

Most of the space (pp. 12-63) is devoted to proving that Astyages' dream (i. 108) suggested the form of Clytaemestra's (*El.* 417 ff.), and that the story of the exposure and early life of Cyrus was utilized in the plot of the *Alexandros* and *Tyro*. In the former case the resemblance is evident, and the possibility of borrowing undeniable, but I cannot say that Rasch's elaborate argument makes it more than a possibility to me. As for the connection between the stories of Paris and Cyrus—the idea is Carl Robert's—when we consider that the only fragment of Sophocles' *Alexandros* that throws light upon its plot is *βοῤῥῆρα νικᾶν ἄνδρας ἀσπίτας*, even though this hint and the form of the Paris myth in later writers enable us to make a plausible reconstruction of the plot, we cannot accept such a reconstruction as valuable evidence of Sophocles' indebtedness to Herodotus.

It is an original idea of Rasch that the scene in which Athena urges Ulysses to stay and behold the madness of Ajax was suggested by the Candaules-Gyges story: "Aequae," he says, "sunt utriusque fabulae condiciones: et Gyges et Ulixes inviti et precibus frustra effusis a dominis faventibus coguntur, ut miseris illas personas intueantur nudatas; nam Aiakis quoque, qui pessima insania oppressus non debuit incidere in visum spectatorum, tamquam nuditas producitur in oculos spectatoris latentis." This is certainly far-fetched. There is, perhaps, something more in the idea that the word *μάγος* applied to Teiresias, *O.R.* 387, was suggested by the story of the Magus Smerdis, because Oedipus suspects Creon and Teiresias of aiming at the throne; and *κατὰ λουτροῖσιν κάρα κηλίδας ἐξέμαξεν*, *El.* 445, may have been due to a recollection of the Scythian custom (*Hdt.* 4. 64), since *Frag.* 432, *Σκυθιστὶ χειρόμακτρον ἐκδεδαρμένος*, proves it to have been known to Sophocles.

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*Der Fiskus der Ptolemaeer.* Von A. STEINER. Leipzig: Teubner, 1913. Pp. 66.

The Germans, under the able leadership of Ulrich Wilcken, undoubtedly hold first place in the historical interpretation of the Greek papyri. Their

work has been greatly strengthened by the interest taken in the papyri by men whose scholarly interests are not primarily historical or philological. Among these are Ludwig Mitteis and Otto Gradenwitz, professors of Roman law, and Friedrich Preisigke, a postal and telegraph official. The author of the present brochure is a Doctor Juris, a student under Gradenwitz at Heidelberg.

The finance bureau of the Ptolemies was divided into the three departments of assessment, registration, and collection and general administration combined. At the head of the entire bureau stood the Dioiketes at Alexandria. The department of collection and administration was the Basilikon, or Royal Treasury. Its chief, the Royal Oikonomos, appears first in the papyri of the second century B.C., although Oikonomoi of the nomes appear in the Revenue Papyrus of the third century. It is the Basilikon alone which Steiner attempts to elucidate. He does not take up the question of the Dioiketes, whether there was one official of this title or many,<sup>1</sup> or the position of the Hypodioiketes of the second century B.C. Within the limits thus established Steiner has made a thorough and careful analysis of the extant papyri, both Greek and demotic. He shows a thorough acquaintance with the recent literature. The Idios Logos, or Crown Treasury, Steiner regards as nothing more than a separate fund or account into which a portion of the state revenues was diverted. Its administrative apparatus was supplied by the Basilikon. Below the Royal Oikonomos, chief of staff of the Basilikon, and subservient to him, were other officials of varying grades also called Oikonomoi—Oikonomoi of the nomes, of the three divisions of the Arsinoite nome, of each toparchy, of the villages, and of the imperial possessions outside of Egypt. At the end of his study Steiner has compiled a useful set of tables of the known Oikonomoi in their various grades.

The duties of the Oikonomoi of the nomes were many and important: to receive tax-declarations, to assist in the raising of taxes through the tax-farmers, and to collect all fines imposed in connection with taxation cases. They also had jurisdiction in cases of complaint connected with the tax-farming and collection. They had special powers of oversight and jurisdiction in relation to the state oil monopoly. Steiner's belief (p. 17) that the Oikonomos held a similar position in regard to other state monopolies is attractive; but it rests upon slender evidence.

After dealing with the ranking of the Oikonomoi, which was a shifting one, in the Ptolemaic official hierarchy, Steiner closes with a brief section upon the continuance of these officials under the Roman administration and a concise summary of his results.

Steiner's study will help to clear up the complex relations of the Ptolemaic

<sup>1</sup> The question of the number of the Dioiketai has been definitely decided, since Steiner's monograph appeared, by the publication of Heidelberg Papyrus 1281. In addition to the great Dioiketes at Alexandria there were subordinate officials under him who had the same title. See *Archiv für Papyrusforschung*, VI, 30.

finance bureau. The nature of the historical evidence offered by the papyri is such as to lead the student easily into applying to his evidence the "third degree" of the police system, to press upon a frail witness until he must answer. Steiner has not altogether escaped this temptation, although he is careful to indicate those conclusions which are based upon a personal judgment rather than upon complete and strong evidence.

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*Beiträge zur Geschichte von Lesbos im vierten Jahrhundert v. Chr.*

Von DR. HANS PISTORIUS. "Jenaer Historische Arbeiten,"

Heft V. Bonn: Marcus und Weber, 1913. Pp. 178. M. 4.50.

The latest monograph dealing with the history of Lesbos as a whole is Plehn's *Lesbiacorum liber* (1826). With the exception of Cichorius' *Rom und Mytilene* (1888), no attempt has since been made to exploit the new archaeological, epigraphic, and numismatic material. Accordingly Dr. Pistorius has undertaken this piece of investigation, limiting it to the period 411-301 B.C.

This is, however, not merely a local history of Lesbos. In eighty-four compact pages (pp. 12-96), Pistorius presents a critical narrative sketch of Lesbos in connection with, and as a part of, the general Greek development of the fourth century B.C. For a half-century Lesbos was involved in the attempts of Sparta and Athens to build up a territorial state out of the disunited Greek city-states. Released by the battle of Cnidus from the bonds of Spartan imperialism, in which it had been held (411-394 B.C.), Lesbos was next intimately and loyally associated with Athens, practically without interruption, until 351 B.C.—a policy which gave stability to the internal affairs of the island. With the rise and rivalry of Macedon and Persia, Lesbos was dragged into the larger circle of events. In all the cities of the island except Mytilene (which had re-entered the Athenian Empire in 346 B.C.), tyrants now arose (347-332 B.C.), in most cases owing to Persian influence. In 338 B.C., following the lead of Athens, Mytilene (pp. 62-64, not all Lesbos, as Niese has it) joined the Corinthian League. Finally, in 332 B.C., all Lesbos was incorporated into the monarchy and empire of Alexander, and after many vicissitudes it fell to Lysimachus as a result of the battle of Ipsus. If Lesbos declined in political power and prestige, her largest city, Mytilene, was to become in the third and second centuries B.C. a center of that larger Hellenism which grew out of the world-monarchy of Alexander.

Two appendices make up the second half of the monograph (pp. 96-162). Regarding the many detailed questions discussed in the first part, the following conclusions reached are worth mentioning. As to the chronology of the last campaigns of Lysander, there is no need to suppose a second expedition to Thrace; the date of Lysander's fall is 403/2 B.C. (pp. 99-100). Agesilaos was not himself nauarch for 395/4 B.C., but Peisandros (p. 102). Numismatic evidence throws light on Conon's efforts to establish the new Athenian Empire